❡ A Sermō preached before the Quenes Maieſtie,

By Maiſter Edward Dering,
the.25. day of February.
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¶ A Sermon preached before the Queenes Maieſtie, by Maiſter Edward Deryng. 1569.

¶ O Lord open thou my lyps, and my mouth ſhall ſhewe forth thy prayſe.

PSALME 78.70.

¶ He choſe Dauid his ſeruaunt alſo, & tooke hym from the ſhepefoldes, euen from behinde the Ewes great with yong tooke he hym: to feede his people in Iacob, & his inheritance in Iſrael. So he fed them according to the ſimplicity of his hart, & guided them by diſcretion of hys handes.

THe Prophet declareth in this Pſalme howe God of his iuſtice, for the great ſyn of Ephraim, tooke from that Tribe both the Tabernacle and the Scepter, & gaue them to the tribe of Iuda: whom then according to his mercy he had purpoſed to bleſſe withal pefect happynes. In which we learne not to abuſe Gods mercies, leaſt they be taken away from vs, as frō the tribe of Ephraim they were. And then what helpeth it vs that in times paſt we haue bene happy? And leaſt this ſhould happen alſo vnto the tribe of Iuda, to fal from Gods mercies, into hys diſpleaſure: the prophet in this place ſtirreth them vp to thankfulnes, that they might be found worthy to haue continued toward thẽ ſo great bleſſinges. And this he doth by example of Dauid, in ſhewing both how mercifully God had delt with him, and how obediently Dauid walked before the Lord.

Thrée reaſons.

And herein he vſeth as it were thrée reaſõs to moue them withall. The firſt is of Gods great mercye whence he had called Dauid. The ſeconde is of Gods intent and purpoſe whereunto he called him. The third of Dauids own perſon how faithfully & how truly he did execute that wherunto he was called. The firſt argument or reaſon he comprehendeth in theſe wordes: He choſe Dauid hys ſeruant, & tooke hym from the ſhepefolds. The ſecond in theſe wordes: He choſe hym to feede hys people in Iacob, & his inheritãce in Iſrael. The third in theſe wordes: So he fed them according to the ſimplicitie of hys hart, and guided them with the diſcretion of his handes. Theſe argumentes wil I ſpeake of as God ſhall geue me vtteraunce. And if they ſhalbe now more effectual to moue vs, then they were then to moue the people of Iſrael; then be we profitable & happy hearers. If not, it is good right and reaſon, that as we haue bene in the fellowſhip of the ſame ſinne and iniquitie, ſo we ſhoulde be partakers of the ſame reward & puniſhment: that if God ſhal ſo deale with vs, that we loſe again both the Tabernacle & the Scepter, as they haue done before vs, we can ſay no other but the Lord is righteous, and behold we haue eaten the fruit of our own labours. Let vs therefore conſider of theſe argumentes, and ſtyrre vp as we may the gift of God that is in vs, that at length we may learne by them more holy obedience.

I The firſt argument is the good conſideratiō of Gods mercies whence he called Dauid. Which argument alone is ſo effectuall and ſtrong to ſtyr vs vp to the obedience of our calling, that it is able ynough to rayſe vs againe, though we were neuer ſo depe ſonken in rebellion. A ſure proofe of the efficacie of it may be vnto vs the oft & continual vſe of it in the ſacred ſcriptures. For ſeyng that Gods ſpirit in his holy word doth ſo oft aply it, both as a helpe to confirme the godly, and as a preſent remedy to turn againe the moſt obſtinate and wylfull ſynner from hys obſtinate purpoſe: ſurely, except al the bowels of gods mercies be marueilouſly dryed vp in our barren hartes, the ſame argument if we can well thinke of it, wyl be effectuall in vs to worke our regeneration in the newnes of lyfe. Whē

God would haue Abraham to forget his country and hys fathers houſe, to go that long and weary iourney into the land of promiſe, wher he and his paſterity ſhould dwel after him, he confirmed him wyth thys ſaying: I am the
Gene.xv. Lord thy God, which brought thee out of Vr of the Chaldeans. By this remēbrance of hys former benefits he perſwaded Abraham to aduenture al that he preſently enioyed, vpō hope of a better promiſe, which yet he had not ſene, but which ſhould be fulfilled.

When God would moue the children of A-
I braham, that is the children of Iſrael to turne againe from their great iniquites, that they had ſo long practiſed in the hardnes of their hart, he vſeth but this argument, to tel them of all the miſeries that they were borne in: their country to be a curſed country, their fa-
Ioſu.24. thers idolaters, them ſelues geuen ouer to al
Gene.xi. voluptuouſnes and pleaſure, not regarding
Exod.iij. God, nor ſeking his religion. In which woful eſtate when the Lord God did behold them, he pitied their miſery, & ſaid euen then vnto thē:
Exod.xij. You ſhal liue. By which promiſe their former wo vaniſhed away, and in ſtede of nakednes they were clothed with broidred worke, they wer couered with fine ſilke, decked with many ornaments, & had a crowne of beuty vpon
Ioſu.23. their heades. Now therfore that they ſhould

not walke in their own waies, or commit Idolatry as other Gentiles did, nor treade such benefits vnder their feete: this argument as a ſtrong medecine the Prophet repeated often, and with many wordes.

Eſa.xliii.
Ezec.xvi.

Thus God delt oft with the Kings of Iſrael and of Iuda, when they began to fall away, & walke as others nations walked that were rounde about them. He called them back by putting thē oft in mynde, how hys mercy had bene with them, and from what low eſtate he had rayſed them vp. Thus the Prophets of God delt often wyth the people. Ioſua, when he had brought them into the lād of Chanaan, to the end they might feare God, and ſo make theyr dwelling ſure, he made vnto them a lōg repetition of Gods benefites, that by remembraunce of them theyr dull ſpirites might be ſtyrred vp the more obedientlye to followe God. Samuel, when he was afraid of Gods heauy diſpleaſure towards the people of Iſraell, becauſe they had aſked a king for them: to thend they might turne a way Gods anger from them by their ſpeedy repentaunce, he tolde them what God had before done for them, as a ready way to make them beware afterward, how they did willyngly offend ſo louing a father. Steuen, when he woulde haue perſwaded thoſe, whoſe iniquitye was

ii. Sam. xii.vii.
ii. Samu. xv.xvii.
i. Regum xiiii.vii.
i. Regum xvi.ii.iii.
Ioſu.ii.
i. Sam.x.
Actes.vii

moſt

now growen to ſo ful meaſure, that they had crucified Chriſt, as though in this alone were the greateſt hope of amendement, he choſe no other way to cõuert them but this, to ſhew in long exhortation what God had done for thẽ, & for their fathers. And this, as in the beginning it was geuen by the holy Ghoſt to man, as a ſoueraygne medecine to keepe him far from vnthankfulnes: ſo it hath bene continued by the ſame ſpirit from time to time to ſtyr vs vp not to forget the Lord. Our Sauiour Chriſt to make hys Diſciples ſure, and that they ſhould neuer ſhrincke for aduerſitie, he tolde them often this, that they had not choſen (John.xv.) him, but he had choſen them. Saint Paul, when he would moue the Corinthians for to auoide the falſe Apoſtels, and to folow Chriſt, (1.Cor.xij) he perſwaded them thus, that in times paſt they were Gentiles, and were willingly lead away to dum Idoles. And agayne to the (Epheſ.ij) Epheſians: You were in tymes paſt dead in treſpaſſes and ſynnes, you walked after the Prince that ruleth in the ayre, after the ſpirit, that now worketh in the children of diſobedience: but God who is ritch in mercies, thorough the great loue wherewith he loued vs, euen when we were dead, hath quickned vs in hys ſonne Chriſt.

This argument, dearely beloued, ſeing it is ſo ſtrong, let vs apply it vnto our ſelues, for our diſeaſe cleaueth faſt vnto our bones with long continuance, and we haue nede of ſharpe medicine to heale it agayne. Let vs therfore vſe it (I beſeche you) and if Gods ſpirit haue not forſake vs, that we be vncureable, no doubt we ſhal recouer and grow to amendement. Let vs ſe our own eſtate, and what God hath done for vs, what cloudys daies haue gone ouer our heads, and in how faire ſunſhine we be ſet againe, and no doubt when Sathan hereafter ſhal allure vs as before, it wil make vs afraid of his deceitfull baite, and we wil neuer be brought with the beuty of the golden cup, to drinke of the ſpirituall whoredomes that are within. We were in times paſt Gentiles, and vncircumciſed people, now Chriſt hath pulled downe the walls of ſeperation, and made vs all one, euen hys children of adoption. We were aliantes frō the common wealth of Iſrael, now we are receiued as Citizens, in the company of hys faithful. We were ſtraungers from the couenaunt and promiſe, now Chriſt hath deliuered a new Teſtament, in which we alſo are written heires of mercy. We liued ſomtime in ignoraunce, and had no hope, now we haue receiued knowlege, and are comforted. We were without God in the worlde, and

Ephes.ij.

could we wher lay downe the terrours of our
ſinnes, but now we haue receiued the ſpirite
of adoption, by which we cry Abba, Father.
And what ſhould I ſay more? We were ſube-
Rom.viij iect vnto ſinne, hel, death and condemnation,
now Chriſt hath ſpoiled the principalities and
Col.ij.xv powers, deliuered vs out of ẏ power of darke-
nes, tranſlated vs into a kingdome of immor-
Col.i.xiij talitie & grace. Except we haue ſet our harts
as an Adamāt ſtone, or as the Prophet ſaith
Eze.iij.ix made our harts and faces like the Flint, it is
impoſſible but that thys cogitation ſhoulde
moue vs. Or if it do not ſo, ſurelye, ſurelye,
though the Lord had not ſpoken it thus often
vnto vs, or if the Scripture were not writ-
ten for our inſtruction, yet the law of Nature
[illegible] would condempne vs for moſt vnthankfull
men. Day and night we ſhould beare a wit-
nes in our own conſcience, how fearful iudge-
ment God hath reſerued for ſo great iniquity.
Who amongeſt vs could beare it, to be re-
warded with vnthankfulnes, wher we haue
well deſerued? To bee contemned of thoſe,
whom we raiſed vp to honour? To be ſpoy-
led of thoſe, whō before we had clothed? To
be betraied of thoſe, whom we haue eſpecial-
ly truſted? And how then are we blynde and
vnderſtand nothing? Howe ſhall the Lorde
beare it at our handes, if we be vnthankfull

vnto him, if we contemne him, rob him of his honour, who al this hath made vs glorious, when we were couered with our own ſhame and confuſion? The Lord graunt vs his holy ſpirit, that we deceiue not our ſelues.

There is nothing more effectual to moue a ſonne to obedience, then to know he hath a louing father. Nothing maketh ſo truſty the houſholdſeruant, as to remember he hath a gentle Maiſter. Nothing maketh the Subiect more faithful vnto his Prince, then to feele by good experience his Princes clemency. Nothing ioyneth man faſter in the bond of friendſhip, then to conſider well what his friende hath done for him. And let nothing binde our obedience more carefully to the word and wil of God, then that he hath ſo long continued merciful vnto vs. As ſure as the Lord doth liue, this is his holy truth, he yͭ cannot be moued with this, he hath not Gods holy ſpirit. Poore or ritch, bond or free, hye or low, Noble or of low degree, Prince or ſubiect, al is one. The remembraunce of Gods mercy muſt make vs al thankful, were we neuer ſo mighty. This cogitation muſt baniſh far from vs the pride of a kingdome, to thinke how God hath raiſed vs from the ſhepecotes. Whoſoeuer can ſay thus: I haue bene bond, but I am free: I haue bene in daunger, I am in ſafetye: I haue bene fearefull and trembling, I am careleſſe: I haue bene ful of ſorow, now my ſoule is at reſt: I haue bene in miſery, I am in dignitie: I haue bene a priſoner, I am a Princes. Beleue me, beleue me, if the great and goodly Cities, which he builded not: if the houſes full of al maner of gold, which he filled not: if the vineyardes and Oliue trees, which he planted not, did not make him to forget the Lord, which brought him out of the land of Egypt, out of the houſe of bondage: If proſperitye haue not made him dronken, ſo that he hath baniſhed farre from him al ſenſe and vnderſtanding, the remembrance of this thing will make him thankful vnto him that hath bene the worker.

Yea, euen you that are now a Princes of Maieſty, if you haue felt any ſuch alteration, take heede, flee far away from al vnthankfulnes. If you haue ſene the daies, in which you haue ſaid: O Lord, I haue no friend but thee alone, now that proſperitie hath brought vnto you a great many of faire countenaunces, forget not that God, who was your onelye Friend in trouble. If in times paſt you haue prayed that you might not build vpon the ſand, to haue your houſe ſhaken wyth euery blaſt of winde: now that you haue choyce of your owne ground, take heede I beſeche you,

Mat. vij.

where you lay your foundation. Now that
the Sterne and Helme is in your own hand,
guide your Ship ſo that the waues do not dā-
ger run it. If you haue prayed in times paſt
vnto God to molify your enemies harts, and
to bring their cruel practiſes to nothing, now
that you your ſelfe are in ſafety, be not cruel
vnto Gods anointed, and do his Prophets no Pſal. cv.
harme. I neede not ſeeke farre for offences,
wherat Gods people are greeued, euen round
about this Chappel I ſee a great manye, and
God in his good time ſhall roote them out. If
you haue ſayd ſometime of your ſelfe: Tan- Pſa. xliiij
quam ouis, as a Sheepe appointed to be ſlain,
take heede you heare not now of the prophet: Iere. xxxi
Tanquam indomita Iuuenca, as an vntamed
and vnruly Heiffer. I wyll not with many
wordes admoniſh your Maieſty, that are wiſe
inough: onely I wyll ſay this, returne into
your own hart, and ſearch your raynes. And
here I ſet before you the tribunall ſeate of
Chriſt: If you know theſe things to be true,
diſcharge the faith you owe, greeue not your
quiet conſcience, leaſt it begyn to accuſe you,
and the burthen of it be greater then you ſhal
be able to beare. If God haue defended you
mightely, as euer he did Dauid the Prophet,
diſcharge your faith with the Prophet Dauid
and cry in ſpirit: Quid retribuam Domino Pſa. cxvi

pro omnibus quæ retribuunt mihi? What ſhal I geue vnto the Lord for all thoſe benefites that he beſtowed vpon me?

And thus much as God hath geuen me vtterance, I haue noted vnto you out of the firſt part of this ſcripture, how that God did chuſe Dauid from the ſhepefold. The Lord geue you grace to confeſſe his goodnes, and ſhew your ſelues more thankfull for all his benefites. One other thing we maye note here, that al that we haue of God, it is of hys free mercy, it is not of our deſeruing, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, becauſe he loued it. So God gaue vnto his people a land that flowed with milke and hony, but he gaue it not for their righteouſnes, for they were a froward people, but becauſe he loued them. So God delt fauourably with Sion, that is, wyth the children of Iſrael, not becauſe of their obedience, for they were a rebellious nation: but becauſe hee remembred his othe whych he ſware vnto their forefathers. So God fulfilled the prophecy of Iacob, ȳ he bleſſed Iuda, but he fulfilled it in Dauid, whom hee toke from the ſhepefoldes. So Chriſt made hys kingdome euerlaſting in the houſe of Iacob, but he layd firſt the foundation of it. And now he hath builded it vp neither by the wiſdome

Ioſua. v.

Deut. i. 8

Gen. xlix.

i. Corin. j.

[illegible]

of the wyſe, nor by the vnderſtanding of the prudent, but to teſtifye vnto vs his free grace and mercy. Hee hath choſen the fooliſh thinges of this world, to confound the wyſe, and the weake thinges of this world, to confound the mighty: and vyle thinges of the world which are deſpiſed, to bring to nought the thinges that are eſteemed and had in reputacion, for this cauſe alone (as the ſcripture witneſſeth) that no fleſh ſhould reioyce in his preſence.

This hee doth to beate downe mans pride.

But what neede we ſo far to ſeeke for examples? Let vs behold our ſelues how plētifully at thys day are Gods mercies and benefites poured out vpon vs; both vpon our Queene, and vpon her people. How myghtely doth he defend vs in ſo many daungers? How ſit we in ſafety, when all the world is on an vprore? And is this (thinke you) of our deſeruing, or rather of Gods mercy? Nay ſurely, ſurely, we were very blinde, if we would not all confeſſe with the Prophet Ieremy, that it is Gods mercy that we be not conſumed. So much diſobedience both in Prince and Subiect, ſo litle care of duty, ſo deepe forgetfulnes of God: what doth it els deſerue, but heauye iudgement? What can it teſtifie els, but that all theſe bleſſinges are of mercy? Wel, wel, the wiſe ſaying is to take heede in time. Let not our ſynnes ſeparate betwene God and vs. If

Lamen. iii.

Eſay. lix.

there

ther ſhew vs other examples that we can take
vpon, yet let vs beware by the tribe of Ephra-
im, that we abuſe not Gods mercies foꝛ feare
we loſe them. Becauſe we are now out of
daunger, and ther is no peril that is preſent,
let vs not therfoꝛe ſay as pꝛoud Babilon: I ſit
Reu.xviij. like a Queene, & ſhal ſee no euil, I ſhal be a
Lady for euer, and ſhall ſee no loſſe of Chil-
j. Coꝛ.x. dren. He that thinketh he ſtands (ſaith Paul)
let him take heede he fall not. It is no good
argument that our ſtate is ſure, becauſe God
hath deliuered vs out of a great many of trou-
bles. Nay, let vs rather feare, & be the moꝛe
circumſpect. Gods arme that hath bene ſtret-
ched out foꝛ our ſafegard in times paſt, is not
now ſhoꝛtned, in that he cannot againe grieue
iiij. Regũ. xvij. xviij. vs. God deliuered the people of Iſrael out of
the handes of many and grieuous enemies:
but yet when the people of Iſrael would in
iiij. Regum. xvij. no wiſe amend, God could raiſe vp Salmana-
ſar to leade them away to perpetual captiui-
tie. Nay, we haue a great many moꝛe fear-
ful examples then this. We haue fearful ex-
ample befoꝛe our eyes, to take heede of Gods
iudgementes, when we abuſe his graces.
Eſay. 37. xxxviij. God defended Senacherib in the conqueſt of a
great many of countries, in al which he eſca-
ped harmles: yet when he knew not himſelf,
but blaſphemed the God of Iſrael, euen be-

foꝛe

fore the walles of Ieruſalem, God could finde him out at home in hys own country, and in the temple of his Idols his own ſonnes ſlew him. Agamemnon. x. yeres together in mortall and bloody warres, could neuer be hurt: yet after, at home in his owne houſe by hys own wyfe he was kylled. Bibulus a noble Romaine, gat many victories, and ſtyll eſcaped peryl: yet afterward in the city of Rome, when he ſhould haue had the glory of all hys valiant actes, and rode through the ſtréets in the pryde of hys triumphe, a tyle fallyng from the houſe, ſtroke ſo déepe into hys head, that it kylled hym preſently. Iulius Caiſar, in wynnyng the weſt part of the world, in. 51. ſet battayles neuer receyued daungerous ſtroke: yet after all hys daungers ſo happely eſcaped, at home in the Senate houſe, in the myddeſt of hys Nobilitye, and in hys Parlament robes he receiued. 24. woundes, and all of them deadly. Many ſuch examples are before our eyes to make vs beware and take héede of ſecurity, when any daunger is paſt: and to take hede of forgetfulnes, when we haue receiued mercy. The Lord enrich vs with the graces of his ſpirit, that when we often behold from whence we haue bene delyuered, we may ſéeke diligently, and be alwayes carefull how to be found thankfull.

Agamēnon.

Bibulus.

Iulius Cæſar.

The ſe-conde ar-gument.

The ſecond argument whych I ſayd th Prophet vſed, to make the people thankful, was taken of Gods intent and purpoſe, to what end he choſe Dauid, and that he ſheweth in theſe wordes: To feede his people in Iacob, and his inheritance in Iſrael. Theſe wordes are very plaine, and containe ſo ex-

The of-fice & du-tie of Prin-ces & ma-giſtrates.

preſly what is the duty of any Prince or Magiſtrate, that none can bee ignoraunt, but he that will not know. For this purpoſe they are choſen, to feede Gods people in Iacob, and his inheritaunce in Iſrael. Whether he bee Prince or Emperour, Duke, Earle, Lorde, Counſellour, Magiſtrat whatſoeuer, for this purpoſe he is called, diſcharge it as wel as he will: He muſt feede Gods people in Iacob, his inheritance in Iſrael. O if God had called them for ſome other purpoſe, how gladly would they haue executed it? If God had called them to dicing and carding, to ſwearing and lying, to pride & vanitie, the mighty men of our daies, how buſely had they done their dutie? But alas, this is not to feede gods people in Iacob, nor his inheritaunce in Iſrael, This is to feede our ſelues, euen as the Oxe is fed to the ſlaughter houſe, ſo we doe feede our ſelues to euerlaſting confuſion. They

Math.xi.

that haue eares to heare, let them heare. God had choſen his Rulers, To feede his people

in Ian Iacob, and his inheritance in Iſrael. Theſe are the plaine and expreſſe wordes of Gods ſpirit: And then what outragious ſpirit is ẏ, or what Fury rather, that crieth thus wͭ an impudent face, that the Prince hath not to do with Iacob, and may not meddle with Iſrael? But theſe are the ſteps that the man of ſinne ſhould treade, to ſpeake againſt the Lord, and yet ſay that he cannot erre. Theſe are the liuely markes of Antichriſt, thus to fight againſt Chriſt, and yet ſaye he is his Vicar. Such is al the religion of Papiſtry, examine it if you will, euen from point to point, where God ſaith one thing, it ſaith ſtil contrary, and yet crieth with ſhame inough, there is no errour in it. God ſaith, It is the doctrine of deuils to forbid mariages, and the lawful vſe of meates: The Pope preſumptuouſly forbiddeth both, and yet ſaith ſtill that he hath the holy Ghoſt. Paule the Apoſtle ſaith: If you obſerue daies and times, I am afraid that the Goſpel is preached vnto you in vayne: The Pope ſaith, you ſhall obſerue both, I can diſpence with the Apoſtle, and yet he ſaith he is Apoſtolical. Saint Peter ſaith: Be you ſubiect to the Prince, as to the chiefeſt: The Pope ſaith, the King is not higheſt, but he is aboue both King and Keaſar, and yet he ſaith ſtill he is the Succeſſor of Peter. And what

i. Tim.iiij

Gala. iiij.

i. Peter.ij

ſhould

ſhould I ſay more? It greueth me to recken
vp al that Monſters abominations. It would
make a Chriſtian hart to bleede, to ſee how he
hath deceiued the ſimple. With his paper
Apo. xxij. walles and painted fiers he made them ſo afraid,
that they beleued what ſo euer he had
ſpoken. But he is filthy, and let him be filthy
ſtill. We wyll returne to our purpoſe, and
learne of a princely Prophet what is a Princes
Eſay. xlix. duty. He muſt feede Iacob and Iſrael, that
is, Kinges muſt be Nurce fathers, & Quenes
muſt be Nurces vnto the Churche of God.
And to this end they muſt vſe their authoritie,
that Gods children may learne vertue &
knowledge. For to ſeeke onely worldly peace
and ſecuritie, or to make vs lyue at eaſe here
Heb. xiij. in this wayfaring citie, that is rather to feede
fleſh and bloud, then to feede Iacob: rather to
make happy this worldly fellowſhip, then to
inſtruct Iſrael. The true Iſraelite is ſtrong
againſt the Lord, and commeth with violence
to claime the kingdome of heauen. What
helpeth it in this reſpect to be ritch or honorable?
Pſa. xlix. If I had al the ritches in the world, yet
could I not pay the price of my bothers ſoul.
Or if I had neuer ſo much rule and authoritie,
I am not therfore the nearer to make interceſſion
Ephe. vj. vnto God. They are other weapons
that muſt preuaile againſt Sathan, and

it is an other attyre that wyll be accepted for the mariage garment. If we wil feede Iacob and Iſrael, let vs leade them to the houſe of wiſedome, and traine them vp in the feare of God. The Lord open the Queenes Maieſties eyes, that ſhe may loke to this charge: Otherwiſe if we lyued neuer ſo peaceably vnder her, yet when the Lord ſhal come to aſke accompt of her ſtewardſhip, how ſhe hath fed her fellow ſeruants with the meate appointed them, then ſhe will be found eating and drinking with ſinners.

Mat. xxij.

Luke. xi.

But becauſe we are ſo dul of hearing, that a little teaching of our dutye is not ſufficient for vs, I will ſhew out of the ſcriptures ſomewhat more plainly, if ought may be playner, what is the duty of a Prince. The Prophet Eſay very effectually ſetteth it out in the perſon of our Sauiour Chriſt, ſaying: Righteouſnes ſhall be the girdle of his loynes, and faithfulnes the buckle of his raines. It is true that the Prince muſt defende the fatherles and widdow, relieue the oppreſſed, and haue no reſpect of perſons in iudgement, ſake peace vnto his people, and gird him ſelfe with righteouſnes: But this is alſo his duty, and his greateſt duty, to be careful for religion, to maintaine the Goſpell, to teache the people knowledge, and builde his whole gouernance

Eſay. xi.

with faithfulnes. For this cauſe king Salomon, both the mightieſt and the wiſeſt kyng that euer was, called him ſelfe a Preacher. And king Dauid to teſtifie how he acknowledged his duty, ſpake openly to his people: I wyl inſtruct thee, and teach thee in the way that thou ſhalt go, and I wyl guide thee with mine eye. Pſa. xxxij. This general rule king Salomon gaue vnto other: Be diligent to knowe the eſtate of thy flocke, and take heede vnto thy heardes. Prou. 27. For ritches remaine not alwaies, neither the crowne from generation to generation; Expreſly ſhewing, that to encreaſe riches, or to ſet forth the glory of a kyngdome, that is not the greateſt duty of a Magiſtrate. Thus the Prophet Hoſeas, crying out againſt the people of Iſrael, he reckeneth vp this as their greateſt diſorder, that lying and ſwearing, & ignoraunce of God was not puniſhed amongeſt them. Hoſe. iiij.

And alas (dearely beloued) if this be the ſaying of the Prophet, let vs looke vnto it. I dare not but ſpeake the truth, ſeyng God hath called me hether. He hath rayſed me vp ſo hye, when I was caſt downe, that I cannot forget hys benefites. If this wyll not ſerue, I wil ſurely ſpeake it more playnely, when the Lord ſhall open my mouth againe. Surely if this be the ſaying of the Prophet (as it is in dede) ſaide) that lying, that ſwearing, that blynde and wylfull ignoraunce ſhall be puniſhed, let not the Princeſſe deceiue her ſelf, the ſpirite of God doth not poſſes her hart, if ſhe heare daylye, lying and blaſphemous ſwearing, and ſee the peoples ignoraunce, and yet leaue all vnpuniſhed. Looke vnto theſe thinges better, if you wyl looke well vnto your ſelfe: you cannot pretend ignoraunce, thys is playn inough, if anye thyng be inough. And yet leaſt you ſhould ſeke to buſelye to be deceiued, I wyll rehearſe the playne law of the Lord. That this doctrine may be warranted with the ſurer witneſſes, God ſayth of a Kyng in the.17.of Deuteronomy: VVhen he ſhal ſit vpon the throne of hys kingdome, then ſhal he vvrite him this lawe repeated in a booke, by the Prieſtes of the Leuites. And it ſhall be vvith him, and he ſhall reade therein all the dayes of hys life: That he may learne to feare the Lord his God, and keepe all the wordes of his Law, and theſe couenauntes, for to do them. That hys hart be not lifted vp aboue his brethren. That he turne not aſide from theſe commaundements, neither to the right hand, nor to the leaſt, But that he may prolong hys dayes in his kyngdome, he and hys Sonnes in the middeſt of Iſrael.

Deu. xvij. xviij.xix. xxix.&c.

This law I knew not how your Maieſty

ſhall interpreate, becauſe I knowe not you
ſpirite: but of this I am ſure, it made Dauid
Pſa.x.vij. that he would not ſuffer a wicked man in hi
houſe, It made Aſa driue awaye the Sodo-
i.Reg.xv. mites out of Iſrael, put downe the Idols, de-
poſe his own mother from her dignitie. It
i. Regum made Ieoſaphat, Ezechias, Ioſias, euen in the
xxij.xli. beginning of their raigne, to make godly and
ij. Reg.8. zealous reformations in religion, and neuer
conſulted farther with the high Prieſts. Nay
i.Reg xix it made Salomon to put down Abiathar that
was the hye Prieſt, and to place Sadoc a bet-
ter in his roome. This made manye godly
Emperours in the primitiue Church, to call
general counſels, to reforme many miſorders
crept into the church, to depoſe many ambi-
tious and proude Popes, and place better in
their roome. And he that denieth this, denieth
the Sunne to ſhine at noone dayes. And as
this lawe hath thus wrought heretofore: ſo
when it lighteth in a good ſpirite, I am ſure it
will do the like hereafter. It wyll moue a
godly Magiſtrate to haue his chiefeſt care to
maintaine Religion, and to ſuppreſſe ſuper-
ſtition. And ſuche is Gods righteous iudge-
ment, that whoſoeuer ſhall do the contrarye,
I am ſure his own conſcience wyl condemne
him ſelfe. It is the law of Nature, and it ma-
keth the moſt wickedeſt Magiſtrate to ſigh

and ſay in his hart, in remembraunce of hys ſinne: Sure this doing will not laſt alwaye, God hath appointed me for ſome other purpoſe. This was the greateſt fault that proud Agamemnon could finde in al the glory of his kingdome, τὰ θεῶν οὐκ ὀρθωθέντα ἀνέτρεψε τὸν βίον μοι, When Gods cauſe goeth not vpright, it layeth the glorye of my kyngdome in the duſt, it turneth vpſidowne al my life and happines. Thus it happeneth with the wicked, who ſo euer they are: they condemne theyr own doing, when they ſeke not to ſet out the glory of God. The law of God hath thus commaunded it, the godly kinges of Iuda and Ieruſalem haue euermore practiſed it, the faithful Emperors in the primitiue Church made it their chiefeſt ſtudy, the law of Nature hath ingrauen it in the hart of man. And what godly Prince can now ſleepe in ſecuritie, if he haue no care vnto it? Eſpecially ſeing God is the God of all Magiſtrates, and they are his creatures. This is their greateſt ſtudye, to ſhew obedience vnto him, to fede his people, and ſet forth his Religion.

Agamemnon,

But here I thinke ſome wil eaſely ſay: If this be ſo as you teache it, then the caſe is cleare, the Prince is a ſpirituall Magiſtrate, it belongeth vnto him to reforme religion, he is the higheſt Iudge in the Church of God to eſtabliſh that by law, which the law of God hath appointed. Howe they that the Pope ſeeth not this? Why do not others ſee it, that reade and know the ſcriptures? The Emperours them ſelues, why haue not they ſeene it? How grew the Pope vp to ſuch vnbridled authoritie? How the Pope ſhoulde come to ſo great authoritie, I know no cauſe but this, that it was the wyll of God, & ſuch was the depth of his ſecrete iudgementes: Apo. xvij The purple whore would make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes ſeing, or not ſeing of his own abominations, I knowe not hys eye ſight, I cannot tell whether he doth ſee them, or ſee them not, but I thinke he ſeeth them. For I ſee in all ages, how God hath raiſed vp ſome that haue enuayed bitterly agaynſt hys intollerable pride. If he ſeeth it not, his eyes are very ſicke, and him ſelf a verier beaſt then euer was Nabuchodonoſor. Dani.iiij. And the Lord be prayſed, that hath hardened his proud hart, Math.xj. and reuealed better knowledge vnto litle ones. Why other ſhould not ſee it that reade the ſcriptures as wel as we, and are as wel learned as we, I can aſſigne no other cauſe, but ſaye with the Prophet, Gods iudgementes are like to a great depth. They are as they are, and what they are it

ſkilleth nothing vnto vs. I came not hether
to compare with learning, who be Hebrues, ij. Cor. xj.
and who be none. I am ſure, if they did ſeke
him in the ſimplicitie of their hart, and call af- Pſ. xxxvi
ter him in the truth, not in their owne inuen-
tions, that then they would finde him. Now
they ſeke the liuing ſpringes in vayne, be- Iere. ij.
cauſe they ſeke them in the puddels that they
haue digged them ſelues. And they ſeke for
the Goſpel of ſaluation in vaine, becauſe they
follow the doctrine that is but preceptes of Mat. xv.
men? But what if many learned ſee it not?
Is it not therefore truth, that is ſo playne in
the Scriptures?

Let me aſke againe I beſech you, this que-
ſtion: Why did not Pharao ſee, that Moyſes
and Aaron were ſent of God? They turned Exod. vij
all his waters into bloud: they brought vpon Exo. viij.
him Frogs that couered all his lande: they
plauged him with great ſwarmes of Lyce & Exod. ix.
Flies: they feared hym with thunders and Exod. x.
lightnyng, and with great tempeſtes: they
made darknes thicke and ſenſible vpon the Exod. xij.
face of the earth: they ſlew the firſt borne of
all that was in the lande. Why knewe not Exo. xiiij.
Pharao that they were ſent of God? They
deuided the read ſea, and went through on
dry land: What madnes made him venter
to go ſo deſperatly after? Why would he not

he taught, till the water couered him and all
his hoſt? Should the age that came after him
reaſon thus againſt Iſrael: If your God be
the Lord of heauē and earth, why did not our
John.j. fathers know him? Why did not the Scribes
and Phariſes know Chriſt to be the Meſſias?
They heard Iohn Baptiſt geue hym playne
teſtimonie: why dyd they not beleue hym?
The ſame Chriſt fulfilled al that was ſpoken
by the Prophets: why could they not ſee that
Math.xi. he was the Sauiour of the world? He made
the blinde to ſee, the deafe to heare, the dum to
Math.ix. ſpeake, the lame to go. He made the ſicke and
diſeaſed whole: he raiſed vp the dead, he told
John.xi. vnto them euen their thoughtes and cogitations:
How were they ſo dull of vnderſtanding,
that yet they could not know him? If
this may be ſufficiēt to reproue a truth (why
do not other ſee it) then the Phariſes reaſon
wel againſt Chriſt, when they ſayd vnto the
John.vij people: VVhy doe none of the Princes and
Rulers beleue in him?

But ſee I beſech you, how great is our madnes
that thus reaſon of other men, why they
Mat.vij. ſee, or ſee not. Why haue we our ſelues ſo
great beames in our eyes, that we can not ſee
Heb.xiij. our own eſtate and condition? Why doe we
not ſee the ſhortnes of our life, but thus lyue
in the world, as though we ſhould liue euer?

eing we haue a righteous God, that wil be a reuenger of his own cauſe, and puniſh our ranſgreſſion, why do we ſyn yet dayly more and more? Seing our lyfe is but a vapour, and all our glory is but as the flower in the ield, why be we ſo bewitched with loue of ſo reat vanitie? Seing our eſtate ſhall be before God euerlaſting, and theſe accompted aies come ſo faſt to an end, that we ſhall be ſpedely called: why be we ſtil ſo careles in what ſorte we ſhall appeare? Seing Gods hreatninges are ſo neare vnto vs, and the daungers that hang ouer our heades are ſo many. Seing Gods iudgementes are ſo fearful, and his wrath burning for euer: why ar we ſo careles? And why is it true that was ſpoken ſo long a gone: Heu viuunt homines, tanquam mors nulla ſequatur:
Aut velut infernus fabula vana foret.

Rom. iii.
Roma. ii.
Iam. iiii.
Eſay. xl.
Iohn. v.
Ioh. viij.

why do we liue, as though we ſhould dye neuer:
Or as hell fire were an old wiues fable euer.

Beleue me, beleue me, this is intollerable blyndneſſe, ſeyng we bee ſo bleare eyed our ſelues, that we cannot ſee before vs neyther heauen nor hell, yet that we wyll reaſon againſt Gods truth, by anye mans eye ſight, whether he ſee, or ſee not. If we lyſt to meruell at the dimnes of mans eyes, we cannot

wel maruel at any thing ſo much, as at o
owne fooliſhnes, that cãnot ſee our ſelues. L
vs looke at the laſt to our owne eſtate, and
Iohn.x. for other men let vs leaue thẽ vnto the Lor
he doth knowe moſt aſſuredlye who be hi
ij.Tim.ij They are not the wyſe and prudent of th
j.Corin.j. world that he hath choſen. Ther are not ma
ny Princes and Nobls men in the face of th
Church. If Princes and Magiſtrates wyll
ſtyll rebellious, what is that to vs? If th
Pope and his hirelinges wyl be blinde ſtyl
yet the Scripture is the Scripture.

The vnfaythfull Stewarde neuer lyue
Luk.xvj. more riotouſly, then when his Lord is eu
at hand to call him to his accomptes. The fo
Mat.xxv liſhe Virgins are neuer faſter a ſleepe, the
when the Brydegrome is ready to enter in
his wedding chamber. The children of th
Luke.xij. world are neuer buſelier occupied, then th
night before their ſoules ſhall be taken from
ij.Thes.ij them. The ſonne of perdition ſhall neuer b
more lofty, then in theſe latter daies when h
ſhall bee reuealed. But for theſe that are ſo
Hebr.iiij. blinde, let them be blinde ſtil: let vs approch
vnto the throne of grace with faith, that th
ſecretes of the Lorde maye be reuealed vnt
vs. As for Kinges and Emperours if you wi
yet aſke, why could they not ſee it, but cõmi
them ſelues vnto ſo great ſlauerie: alas poo

creatures

ſtatutes, how could they ſit in the middeſt
f ſo great darknes? How could they reade, Apoc. xv.
hen the booke was faſt ſealed? How could
ey diſcerne the voyce, when they heard no Apoca. v.
und but of tinkling Cymbals? But thys
as the great ſubtiltie and craft of Sathan.
e knoweth howe willingly we be caried to
orldly ſtudies, and whether we did encline
hether he thruſt vs headlong. He knoweth
hat corruption hee hath ſowen in our na-
ure, and how vnwillingly we meddle wyth
he thinges of God: And therefore it was an
aſy practiſe for the Pope his Miniſter to put
way heauenly cares from all Princes go-
ernmentes. They are greeuous vnto fleſh
nd bloud, and ſuche as Kinges loue not to
eddle withal. This was one meane why
rinces did not their dutie. An other was
s great as this: they heard the Pope ſo mag-
ified, that they thought him halfe a God.
When they wer once perſwaded the Popes
ardons ſhould be no ſmall diſcharge, who
ould not willingly ſubmit him ſelfe wyth
l humilitie to receiue it? If we may lyue all
ur life in riot, & yet after thorow the Popes
leſſing reſt in the peace of the Church: who
ould refuſe any popiſhe ſubiection? Make
en once drunke with this opinion, and they
re at your commaundement to do what you
wyll.

wyl. Barefote and bareleg they will wayt at your gate, ſet your fote if you will on the Emperours neck, he wil refuſe no villany.

Wel, now that God hath deliuered vs ou of that kingdome of darknes, now we kno the Pope to be Antichriſt, his praiers to be euil, his Pardons to be worſſe then the ſinn of Witchcraft: let vs looke at the laſt to our own dutie, and truſt no more to ſuch a broki ſtaffe. If God hath made vs Princes or Magiſtrates, let vs ſerue his people in Iacob, an his inheritance in Iſrael. This is our dutye, let vs harken vnto it: and that we may do it the better, let vs enquire how it maye beſt be diſcharged. And I beſeche your Maieſti to harken, I wyl ſpeake nothing according t man, which may eaſelye be contemned: bu that which I wyl ſpeake, ſhall be out of the mouth of the Lord, In obeying of which ſhal conſiſt your ſafegard, and the health of your kingdome.

The ſafegarde of a Prince is true obedience to God.

Eſpecially and aboue althinges looke vnto your Miniſtery. There is no commaundement geuen oftner in the olde Teſtament: none geuen oftner in the new. When God would ſpecially bleſſe the people of Iſrael, he ſcattered the Leuits among the other tribes, that the law might be taught in al the coaſtes of Iewry. When Chriſt would bring into the

Num. iij.

world the light of the Goſpell, he ſent forth
his Apoſtels to preach vnto euerye creature.
In the old lawe God ſignified by manie out-
ward tokens, how neceſſary the Prieſthode
was for the inſtruction of his people, & what
Prieſtes he required. The ſtaues were al- Exo.xxv.
waies in the rings of the Arke, the Lampe e-
uer burning, to ſhew that the Prieſts ſhould
alwaies declare the wil of God vnto his peo-
ple, and offer vp the ſweete incenſe of continu-
al praier. On the neather end of the robe of Exod. 28
the Ephod, were bels alwaye ſoundyng, to
teache that the Prieſt ſhoulde be euer heard,
where ſo euer he did go, and ſhew him ſelfe a
Meſſenger of the Lord of hoſtes. In the breſt
plate he had Vrim and Thumim, two liuely Ex.xxviij
oſcitations of Gods preſence, to be witneſ-
ſes vnto the Prieſt of his knowledge & righ-
teouſnes. In the plate of gold vpon his fore- Ex.xxviij
head was engrauen in great golden letters,
Holynes vnto the Lord, to teſtifie his vpright
life and conuerſation God forbad any ſtraũ-
ger to enter in among them, except he were
circumciſed in hart. And of the children of A-
aron, if any had faulted in his miniſterye, he
ſhould by no repentance be receiued again to
the Prieſthod. This was the care that God
had then of his Prieſthode, that hee might
kepe in holines al the children of Iſrael.

This

This is the care that we muſt haue of our
Miniſterie, if we wil haue the goſpel of Chriſt
to growe. This care was greateſt vnto th
godlye Rulers and Princes of Iſrael, to the
end they might keepe the ſanctuarie vndefiled.
This care muſt be greateſt in thoſe that
be Chriſtian Magiſtrates, if they loue Gods
glory, and increaſe of his Goſpel. Thus dyd
i. Reg. ij. king Salomon in the beginning of his raigne,
when he put downe Abiathar, and made Sa-
ij. Cro. 18 doc his Prieſt. Thus did Ioſaphat, when t
reforme religion he ſent forth Leuits into th
2. Reg. 18 coaſtes of Iſrael. Thus did Ezechias at the
entraunce of his kingdome, when this was
ij. Cro. 29 his firſt care, how the Leuites might be prouided for.
But of al other Moyſes, who ta
receiued the commaundement of God hym
ſelfe, as appeareth, did eſpecially ſee wha
was the neceſſitie of the Miniſter. In the
of Deuteronomie, a little before his death,
De. xxxiij thus he maketh his praier: Let thy Vrim &
Thumim be with thy holy one, whom thou
diddeſt proue in Maſah, and didſt cauſe him
to ſerue at the waters of Meribah, who ſayde
vnto his father and to his mother: I haue not
ſene them, neither knoweth he his brethren,
nor yet his own children, but they obſerued
thy woord, and kept thy couenaunt. They
ſhall teach Iacob thy iudgementes, and Iſrael

thy law. They ſhall put inſenſe before thy face, and burnt offeryng vpon thyne aulter. Bleſſe O Lord his ſubſtaunce, and accept the worke of his hands. Smite through the loines of them that ryſe vp againſt him, and of them that hate him, that they riſe not vp agayne.

Marke I beſeche you, both his great care how the Leuites might proſper, and his notable deſcribing of them what maner of men they ſhal be. Firſt he praieth that true knowledge and vnderſtanding be neuer remoued frō them: that their affection towards Gods Sanctuarie may be ſuch, that neither father nor mother, wife nor children do keepe them backe from obedience to the lawe and couenaunt. O that our Miniſters were ſuch as Moyſes praied for, then no doubt God would bleſſe them according to their requeſt, and cōfound their aduerſaries that riſe vp againſt them. And here alſo marke his great zeale for their proſperitie: He was the pacienteſt man, and had the miledeſt nature of all the people of Iſrael, yet could he not ſuppres his good and great affection, but brake out into theſe wordes; Smite through the loynes of them that riſe vp againſt him, & of them that hate hym, that they ryſe not vp agayne. O Lord, if Moyſes had liued in our dayes, and ſene this adulterous generation that ſo ſpoyleth the Leuites, how woulde his zeale haue bene inflamed againſt them? He would haue cried out as good Nehemias cried: Plage them O Lord, that defile thy Prieſthood. And good were it for theſe ſynful men, that God would ſend his plagues vpon them, while yet they haue time to repent. Now we want a Moiſes to pray for their puniſhmẽt, for they ſleep in their ſinnes, and God (I feare) hath reſerued them to a greater puniſhment. The Lord graunt vs grace to remember the latter end, and now looke while it is yet time, to the good order of the Miniſterie. Nehe.vj. and.xiij.

When God promiſed to eſtabliſh his mercies with his Church, he promiſed thus, as the greateſt token of his loue: I wil geue you Paſtors according to my hart, that ſhal feede you wyth knowledge and vnderſtanding. Iere.iij. When he would haue them haue ſure hope that he was their God, and they were his people, he ſaid he would geue them Leuites, that ſhould teach his people the difference betwene the holye and the prophane, betwene the vncleane & the cleane: he promiſed them this as a perpetual couenaunt: The lyps of the Prieſt ſhall keepe knowledge, and they ſhall ſeeke the Law from his mouth: For he is the Meſſenger of the Lord of hoſtes. Mala.ij. And this was the charge that God gaue ſtraightly nto the Prieſthood: That they ſhould tell ys people of their ſynnes, and the houſe of acob their offences. A miſerable commenwealth muſt it needes be, and farre ſeperated rom God and his mercies, that hath blynde eaders, who cannot leade them ſelues. Who o feareth the Lord, wyll ſurely looke vnto it, hat he mayntaine no ſuche offences within is kingdome, nor nouriſh any ſuche ſores in he body of his country.

Eſa.lviij.

If a man be once called to the Miniſterye, et him attend vpon his flocke, and feede them s his duty bindeth him, with the foode of life, r let him be remoued. Chriſt ſayde: Paſce, paſce, paſce; Feede, feede, feede: This charge e hath geuen, euen as we loue him, ſo to ſee t executed. Say what we wyl ſay, and the more we ſay it, the more vnpudently we ſhal ye, if we ſay we loue him, while we keepe not his commaundementes: Would to God we were wiſe to vnderſtand it. Chriſt ſaid, they are the ſalt of the earth, & what ſhall be done with them, if they can ſeaſon nothing? Chriſt ſaid, they are the light of the world, and what heape of miſeries ſhal they bring with them, if they them ſelues be darke? Chriſt ſaid, they be the watchmen, and what caſe ſhal the City be in, if they do nothing but ſleepe, and delight in ſleeping? Who ſeeth not theſe incureable

i.Pet.v.

John.xxi.

Math.v.

ſickneſſes,that can ſee anye thing? They ar
the Paſtors,and how hungrie muſt the flo
bee, when they haue no foode to geue them
They ar the teachers,and how great is the
ignorаunce, where they them ſelues know
nothing? They are the Euangeliſtes or Me
ſengers of glad tidings,how little hope ha
they,and what ſlender faith, whoſe Meſſen
gers cannot tel what the Lord ſaith?

The Lord enlarge within your Maieſti
the bowels of mercy,that you may once ha
pitie vpon your poore Subiectes. This cog
tation made Paule ſay to Timothie, a payn
ful Father vnto a careful Childe: I charg
j.Timo.j. thee before God, and before the Lorde Ieſu
Chriſt,that ſhall iudge the quicke and dea
at his appearance,& in his kingdom: preach
the word,be inſtant in ſeaſon, and out of ſea
ſon,reproue,rebuke,exhort.&c. Of al miſe
ries wherwith the Church is greeued, non
is greater then this,that her Miniſters be ig
j.Reg.xiij norant, and can ſay nothing. What could
Ieroboam do more then this, to ſtrengthen al
his Idolatrie, then to make hym Prieſtes of
the loweſt of the people? What coulde haue
ij.Cro.xv made Aſa (being otherwiſe religious) ſo ſone
to haue turned away frõ the ſeruice of God,
ſauing onely he ſuffred his people to be without a Prieſt which could teach thẽ the word

f God? What plage did God threaten grea-
er againſt a rebellious people, then that he
would take from them their true Prophetes? Eſa. xxxij
When were the peoples ſyns ſo ripe to pro-
ure vengeaunce, as when their Preachers
were dum Dogs, and could not barcke? And Eſay. lvj.
what I beſeche you, is our condition the bet-
er? Or what bee manye Miniſters of our
ime and country other then dumme Dogs?
urely, as Ahijah ſaid of the people of Iſrael,
o we may ſaye of our Miniſters: Haue we i. Cro. xiij
not made vs Prieſtes like the people of our
countrie? Who ſo euer cōmeth to conſecrate
with a yong Bullocke, and ſeuen Rams, the
ſame maye be a Prieſt for them that are no
Gods. And ſo ſurelye if wee ſerued Baal, a
great number of our Prieſts at this day wer
ollerable, but if we ſerue the Lord, what do
they with that function they cannot ſkyll of?
Let them returne againe to their old occupa-
tion. And yet this is but one euill, and if it
were reformed, yet much ſkyll were amyſſe.
If I would declare vnto your Maieſtie al the
great abuſes that are in our Miniſterie, I
ſhould leade you along in the ſpirite, as God Ezec. viij
did the Prophet Ezechiel, and after many in-
tollerable euils, yet I ſhal ſtill ſay vnto you,
behold you ſhal ſee mo abominatiōs thē theſe.
I would firſt leade you to your Benefices,
and

and behold ſome are defiled with Impropriations, ſome with Sequeſtrations, ſome loden with Penſions, ſome robbed of their commodities: and yet bet behold more abominations then theſe. Looke after this vpon your Patrons, and loe ſome are ſelling their Benefices, ſome farming them, ſome keepe them for their Children, ſome geue them to Boies, ſome to Seruing men, a very few ſeeke after learned Paſtors: and yet you ſhall ſee more abominations then theſe. Looke vpon your Miniſterie, and there are ſome of one occupation, ſome of another: ſome ſhake bucklers, ſome Ruffians, ſome Hawkers & Hunters, ſome Dicers and Carders, ſome blind guides and cannot ſee, ſome dumme Dogs and wyl not barcke: and yet a thouſands more iniquities haue now couerd the Prieſthood. And yet you in the meane while that al theſe whom domes are committed, you at whoſe handes God will require it, you ſit ſtil, and are careles, and let men do as they liſt. It toucheth not belike your common wealth, and therefore you are ſo wel contented to let all alone. The Lord encreaſe the giftes of his holy ſpirite in you, that from faith to faith you maye grow continually, til that you be zealous as good king Dauid to worke his will. If you know not how to reforme this, or haue ſo litle

counſell

counſel (as mans hart is blinded) that you can deuiſe no way, aſke counſel at the mouth of the Lord, and his holy wil ſhall be reuealed vnto you.

To reforme euil Patrones, your Maieſtie muſt ſtrengthen your lawes, that they may be rules as wel hye as low. As Eſdras ſaid once, ſo may I ſay now: The handes of the Princes and Rulers are chiefe in this treſpaſſe. If you wil haue it amended, you muſt prouide ſo that the higheſt may be afrayde to offende. To keepe backe the ignorant from the Miniſterie, whom God hath not called to ſuche a function, take away your authoritie from the Biſhops, let them not thus at their pleaſure make Miniſters in their Cloſet, whom ſo euer it pleaſeth them. To ſtop the inconuenience that growe in the Miniſterie by other, who ſay they are learned and can preach, and yet do not, that are as I ſaid, dum Dogs, and wil not barcke, bridle at the leaſt their gredy appetites, pul out of their mouthes theſe poyſoned bones that they ſo gredely gnaw vpō. Take away Diſpenſations, Pluralities, Totquots, Nonreſidences, and ſuch other ſinnes: ſhall downe the court of Faculties, the Mother and Nurſe of all ſuch abominations. I tell you this before God, that quickneth all thinges, and before our Lorde Ieſus Chriſt,

Eſdra.9.

that ſhall iudge the quicke and the dead in his appearaunce, and in his kingdome: amend theſe horrible abuſes, ſo the Lord is on your right hand, you ſhal not be remoued for euer. Let theſe thinges alone, and God is a righteous God, ſo he wil one day call you to your reckoning. The God of al glory open your eyes to ſee his hyghe kyngdome, and enflame your hart to deſire it.

The third thing that I ſayde in this place was to be noted, was of Dauid him ſelfe, how faithfully he preſerued that whereunto he was called. The Prophet ſaith, He fed them with the ſinceritie of his hart, & guided them with the diſcretion of his handes. An excellent Gouernour, and meete for king Dauid, that was a man according to the hart of God. He knew that obedience was better then ſacrifice, and that Gods people were neuer better ruled, then when their Princes brought into captiuitie their owne vnderſtanding, and in ſimplicitie of hart were obedient onely to the wiſdome of God. He had founde experience of his owne wiſedome, and had tried it often how it made him erre: therefore to pleaſe God effectually, he walked in his ſimplicitie. O that our Chriſtian Princes had ſo great fauour in Gods holy ſeruice, how lightly and greatly [illegible] then be [illegible] day, that now Chriſtian eyes and eares can hardly behold and heare. How many ſinnes ſhould be extinct and buried, that nowe vaine polecye doth maintaine and ſtrengthen? The time is paſt, and I wyll ſay no more.

The God of all mercy, and Father of all conſolation, enſpire our harts with wiſdome, that we may walke before God in our owne ſimplicitie. That what his holy woord hath ſpoken, we may humblye heare, and reaſon not againſt it, becauſe of our cōmon wealth. Then ſhall we end theſe ſhort and euyl daies with gladnes: And when Chriſt ſhall appeare in glory and Maieſty to iudge the quick and dead, we ſhall ſtand on the right hand, in the number of his Elect, and heare that laſt and happieſt ſentence that neuer ſhall be called backe againe: Come ye bleſſed of my Father, and poſſeſſe the kingdome which is prepared for you frō the beginning of the world. The which time the Lord bring haſtely vpon vs, euen for his ſonnes ſake Ieſus Chriſt our Sauiour: to whom with the holy Ghoſt,
thrée perſons and one God be all ho-
nour and glory both now and
euer. Amen.

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